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The AMERICAN FRIEND

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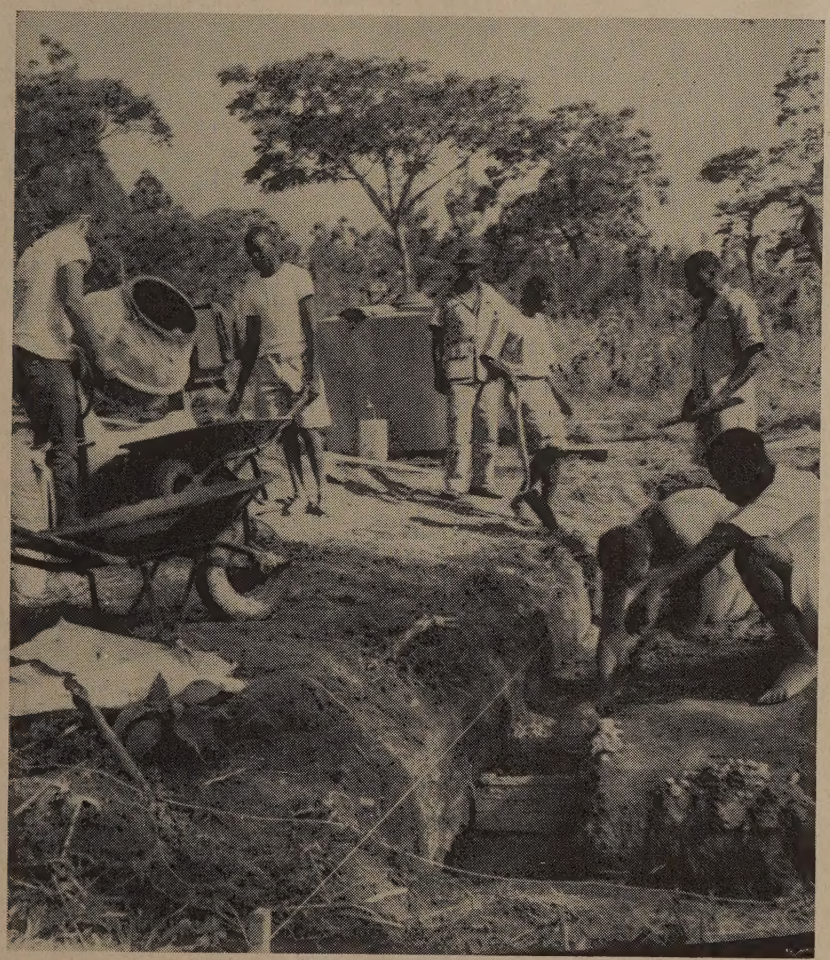

Two exciting new phases of the work of the Friends Africa Mission in Kenya, East Africa, are recorded in this photograph—the first workcamp and the first house for tubercular patients at the Friends Hospital near Kaimosi. Shown above are American workcampers Don Vorhees of California Yearly Meeting (working cement mixer) and Ralph Way of Baltimore Yearly Meeting (smoothing out the concrete) and African workcampers, John Makesi, Jairus Standa, Lazarus Wanyonyi and Benjamin Rambanya, pouring concerte for the footing of the first TB house. Story on Page 189.

The Likeness of Christ

By Clarence Bugher

Why No Disarmament Now?

By Samuel D. Marble

Why No Disarmament Now?

Samuel D. Marble, Wilmington College President since 1947, is now on a six months sabbatical leave, serving as a member of the Quaker Program at the United Nations, where he is especially concerned with the problems of disarmament. Here he discusses current prospects for disarmament, the "open skies" problem, and America's moral responsibility.

The London meetings of the U. N. Subcommittee on Disarmament adjourned on May 4th in a spirit of disagreement on many matters including the question of whether any substantial progress had been made toward mutual understanding. The Subcommittee consisted of representatives of the Big Four: the United States, The U.S.S.R., France and England. In addition to these, Canada made up the full membership.

The conference opened in a mood of mild optimism. Preliminary reports were circulated to the effect that the major nations had drafted proposals that would draw the East and West into closer accord. As the days passed, however, the earlier hopes faded and at the close of the conference the United States and the Soviet Union appeared to be farther apart than they were when the sessions convened.

To Our Credit

It is to the great credit of this country that Governor Harold Stassen, our delegate, opened the meetings with a number of statesman-like proposals, including the suggestion that aerial inspection be tried experimentally over a small geographical area of 20,000 to 30,000 square miles, and that the various nations exchange preparatory armament commissions. It is only fair to admit, however, that the United States was not the only nation to exhibit statesmanship, and valuable contributions were made by the Soviet, and by the United Kingdom and France. The latter two nations functioned as a team and presented a series of joint proposals.

If it is true that distinction for the exhibition of statesmanship and patience must be distributed among the various nations it is also fair to apportion the failure to achieve any positive agreement to the various delegates present.

The press of America has been quick to blame the Russians for the inability to achieve a meeting of minds. The fact that the Russians have not accepted the Eisenhower proposal for "open skies" aerial inspection makes the Soviet appear to be at fault. What the press, however, fails to tell us is that the 1956 Soviet proposal is roughly the equivalent of the position taken by the United States on May 10, 1955, and also that the Soviet appears willing to accept the Eisenhower program of aerial inspection, but only if this is tied into a thorough program of arms reduction.

Why Failure?

In reading the report of the Subcommittee the feeling grows that not one nation or another should be wholly blamed for the meager results, but rather that the various proposals brought to the session were complicated mechanisms that could not be made to mesh. An effort was made to adjust the wheels of one to another by knocking out a few cogs or filing down a gear here and there but when this was done the wheels still refused to turn. Without challenging the good faith of any nation it might be said that the failure of the present conferences arose from the fact that the delegations brought complete and highly detailed proposals balanced and logical from within but unsusceptible to adjustment from without.

By the time the conference had concluded these proposals had become too complex to be reported here with any degree of accuracy and this article will confine its comment to one major disagreement only; namely, inspection. As already indicated the Russians did not reject the Eisenhower proposal for aerial photography but they are frank to admit their fear. They feel that the aerial reconnissance of their country may be used for future attack by long distance bombing planes and by intercontinental ballistic missiles.

(*Continued on page* 186)

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Editorials . . . . . .

What, Whom, Why Do We Love?

In the preceding issue of this journal, we considered *how* love functions, through understanding, trust and service. It is always easier—and more practical—to write a *functional* definition of a quality such as love than it is to define it *analytically.* Yet our minds will not let us end on the question of *how;* we are forced also to consider *what* we love and *why* we love.

Someone has stated the problem pointedly by saying (when the Nazi peril was here) that one must love Hitler else it is not love at all. Must we love persons simply because they are persons? Why?

First of all, what *is* a person? Is he not compounded of certain qualities, patterns of habit, tendencies to good or evil? Take this extreme as a test—imagine a person wholly depraved, evil, with no spark of goodness, if such a "person" existed to love him would be to love evil, of which he is entirely composed. Such a "person" could hardly be loved, even by God Himself.

To have a love for everyone presupposes that there is something in each of them worthy of love, something that can answer to love. What is that something? Did Jesus love Pilate *as Pilate,* and cruel taskmasters *as cruel taskmasters?* Did his love discern between the lovely and unlovely in people? Or was his love indiscriminate? Can we, should we love that which we can by no means admire?

In finding the answer we must not make love a blind acceptance of everything, every quality, simply because it is in something called "a person." We must not lose our power to discriminate between the valuable and the valueless—between goodness and evil, and all of these often present themselves to us as incarnations, body-housed, in some *one.*

While guarding against the danger of sitting in judgment unduly over persons we assume to be "bad" or "good," we none-the-less must keep our level of values and our degree of insight alive. There is a level of insight on which we love equally Hitler, Gandhi, Genghis Khan, St. Francis, the neighborhood bully and our own child. But there is also a levelling love on a higher plane on which Jesus classed His mother, brothers and sisters with those who do the will of God. Love does not merely level persons—it elevates them, raises the love level of their lives.

Our only conclusion is that God has put in everyone something worthy of love and that is potentially responsive to love. This gives meaning for us as we see His love for the world of men, shared supremely through Christ that they might not perish, but have everlasting life.

Are Quarterly Meetings Out of Date?

This is not a new question. It is lifted up periodically for review or, sometimes, for "panning." There are many Friends who believe that the Quarterly Meeting, as they hold it in their area, is a relic of a past day. In that day it served an important purpose, bringing Friends together between Yearly Meeting sessions for spiritual refreshment when slow travel meant long distance, isolation and spiritual insulation.

Furthermore in that day the question of establishing, nurturing and sometimes disciplining new Meetings required the care of Friends not too far away. The Yearly Meeting could hardly be responsive enough. This, plus the business that accrued in their cooperative efforts, gave the Quarterly Meeting a business responsibility of some importance.

Now, say many Friends, that day has passed and the Quarterly Meeting is a vestige, like an unneeded appendix which becomes a hazard to the health of the Yearly Meeting, slowing down its business operations, becoming a waylay for the flow of funds, etc. With shrinking miles through fast travel, they believe that the local Meeting now needs only cooperation with the Yearly Meeting.

Is this a true diagnosis? In some localities it may be; in others the Quarterly Meeting may yet have an important function. Probably in almost every case the organization and program of the Quarterly Meeting may yet have an important function. Probably also in almost every case the organization and program of the Quarterly Meeting needs reviewing and altering. It is doubtful whether much of the "machinery" of the Quarterly Meeting is longer needed, though the sessions may be planned so that an ever necessary core of concerned workers is kept going and inspired. Perhaps the Quarterly Meeting in some cases should become a Quarterly Conference on the issues that face the local Meetings and the service programs of the Yearly Meetings and larger bodies.

In any case the destiny of the Quarterly Meeting should not be determined wholly by the number attending. Given a good and practical content, the sessions may in many cases be a needed fellowship of Friends, even in our space-shrunken days. *Friends, what do you think? Let's hear from you!*

Why Are Our Services "United"?

There is no reason why we should expect the Church to have less statesmanship, less balance of services than any other body or organization. We do not expect lopsidedness in the local Meeting of Friends, why want it in the Yearly Meeting or Five Years Meeting? The answer surely is that we don't

want it; that we want the work for the kingdom of Christ to have wholeness, mission work, evangelism, peace, Christian education, stewardship, temperance and all else that is required for the strength of the Church.

The beginning of the Christian fellowship rises always, first of all, from a sense of mission, a desire to bring in other persons. This evangelical zeal, this love-outreach characterized not only the first Christians but also the first Quakers. They were not floaters, not mere passengers, they were members of the crew, bending their energies to the spiritual enterprize.

Sooner or later we have not only to evangelize, to bring men into the saving fellowship—we have also to pay attention to the nature of that fellowship lest it become much less than Christian. There was and is always the danger that the Church shall become just another association, an institution, slightly better than the other associations around it.

It is not the destiny of the Church to be "just a little better" than some other association, but to be the *Christian* Church. This requires more than joining it, it requires training and nurturing its members in the ways of peace, temperance, sound faith, moral principles and Christian conduct. Evangelism and sense of mission therefore call for Christian education in every area to fulfill their efforts.

The mission fields increasingly look to us for the same services which strengthen the well rounded local Meeting program. All will be drawn increasingly into these services abroad. If they are to serve effectively they must be strengthened. Finally each of our services contributes to the others and there is only one answer—United Services for a total response to our opportunities.

Not only are our talents and consecration needed for this total task, they are needed regularly, and systematically from month to month. This is a "lean" time of the year for income in support of our total task. We may go on vacation, but the work on the mission field does not, nor can our other services. Is your Meeting contributing regularly, the year around, to the United Services of the Five Years Meeting? Support is especially needed *just now.*

E. T. E.

The Church's purpose is to help men grow into . . .

The Likeness of Christ

By Clarence Bugher

Clarence Bugher, a businessman of Kokomo, Indiana, and member of the Union Street Friends Meeting there, gave this devotional message to the recent Ministers and Workers Conference of Western Yearly Meeting.

What is the purpose of the Church?—What is its real task? Albert W. Beaven, author of the book entitled "The Local Church" says: "The purpose of the Church is to secure within individuals and society an ever increasing practice of the attitudes toward God and man that were revealed in the life and teachings of Jesus Christ."

This statement of purpose places the objective in the realm of Christlikeness of character produced, rather than in the area of theological beliefs.

This is a measurement that can be applied by the average person. There probably is no other test so self-convincing as is Christlikeness of Character.

Many things are done by the Church which are important if they produce this end. Worship is a real function of the Church: but do we not test the value of worship by its ability to produce this character result?

Evangelism may be chosen as another primary function of the Church, but isn't any spiritual experience questioned when it is not evidenced by a character moving in a Christlike direction?

After all, no matter what a church does, if it can go on year after year and the people in it feel contented with unchristlike attitudes and situations, which they may not even recognize, and if they do not feel an increasing hunger for those fruits of the Spirit which evidence Christlikeness of life, surely the main objective is not being obtained.

If this objective needs defense let us take the test proposed by Jesus himself: "By their fruits ye shall know them," He said. Or take His statements of the position to be occupied by His followers: "Ye are the Salt of the Earth"—"Ye are the Light of the World".

Or the measurements He set forth by which they were to guide their actions: "Therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

If this objective still needs defense turn to one of Jesus' interpreters. Listen to Paul: "The fruit of the Spirit is love, joy, peace, kindness, goodness, meekness, self-control." Or hear him as he discourses on the major Christian virtue, Christ-like love.

A Christian church is a great church in the things that really count, if in truth it gains this objective. No learned sermons, impressive rituals or great endowment can make a Christian Church great if it does not secure this central result.

Our goal is not an easy one. It would be much easier to measure our success by statistics, cards signed or publicity gained; just as it is easier for the individual to measure his progress in the Christian Life by forms, church attendance or giving rather than by Christ-like attitudes in life itself.

There is no question that Christlikeness of life is the one measurement which the people of the world outside the Church accept as valid. They are fascinated by it— They may not adopt the attitudes called for by the Christlike Spirit; indeed they may resent

them. But they cannot and do not deny the validity of the test; and when Christlikeness of life comes as a result of the processes carried on within a given church, the world admits that that church is justified in its claim that it is Christian.

As a practical matter, it might be well if each local meeting were to examine its program in the light of this central objective to determine the true value of its activities. So much of church work consists in perpetuating what has been done, that we do not stop to ask why it continues to be done. Many small groups work away at minor tasks, without seeing the big thing which all are seeking to achieve.

RE-MAKING IS DIFFICULT

Now returning to the general consideration of the main task of the Church we have stated that the goal is a hard one to reach. We have sometimes given the impression that religious work is an easy thing, a sort of a week-end task, or work that can be done on off time. Possibly this has been accentuated because so many men have thought of church work as consisting chiefly of attendance at meetings, ushering, or taking part in an every-member canvass. Let us here, all of us, face the fact that the real purpose of the Church is actually to attempt to re-make people into the likeness of Christ. Without doubt this is the most difficult thing in the world. It is much easier to deal with material and money than with people.

A building contractor who is impressed with the power and equipment required to erect a skyscraper or build a bridge, may look upon the care of children as a simple piece of work for his wife or for the church or school. Yet he himself may be an abject failure when he comes to deal with that problem which he thinks is so simple.

When he deals with materials—cement for instance—he can put it where he pleases: the longer it stands the more likely it is to stay where it is put: it has no inner contrary purpose of its own. This same man who can control cement may not be able to control his own temper, train his own children, or live happily with his family.

It takes infinitely more brains, a finer spiritual insight and a higher order of ability, to deal successfully with persons than with things. *And the task of the local church is with persons.*

We may say reverently that this is the element in life which makes a problem for God. He has no trouble with the material world He has created. No rebellion breaks out among the stars, no physical world goes wrong and debauches itself. There is no prodigal son among the trees or mountains. God's heartache is over people, not things. The reality back of the incarnation and the cross is related in some mysterious way to this matter of people and their wrong choices.

Those who propose to work with persons have picked a hard task. If they wish to affect the action of those persons, the task is still harder. If they go farther and want to change motives so that those persons will choose right when wrong is open to them, the task selected is the hardest in the world. Yet this is what we, the Church, propose to undertake and only as it accomplishes this task can it actually claim real success.

If the task is to be accomplished, there is no question that it will take the best brains, the most

(Continued next page)

PLAIN SPEECH

Tenderness

Sometimes our unique Quaker language is a barrier, and when it is we ought to give it up, because our purpose is to reach as many people as possible at a deep level. There are other situations in which our language is greatly overworked and deteriorates accordingly. The best example of this is the use of the word, "concern," which is so badly overdone in the modern world that the word becomes almost useless, as is the ordinary experience when we have linguistic inflation. There is one really wonderful example of Quaker language which is neither a barrier nor something that is overworked. This is the word, "tender."

Tenderness was stressed by both Fox and Penn, but with a meaning somewhat different from that given in the dictionaries. Penn says the mother of Fox was tender towards him, that Judge Fell was tender in his handling of the law and that tenderness was the first mark of Margaret Fell's family. Fox says he found an opening among the Baptists because "they were tender then." A characteristic remark in the *Journal* is "there were many tender people in that town." His first convert, Elizabeth Hooten, was "a very tender woman." So used, the word indicates openness to conviction, a willingness to listen and a deep sensitivity to the situation of the other person. The tender life is one that has not been hardened by over-certainty about the rightness of one's own position.

It is wonderful to see the response in the modern world when this word "tender" is used again. At first people are slightly surprised by it, then they are deeply pleased, and soon they realize that it stands for something greatly needed in the modern world. There are few dangers in our whole society more serious than that involved in harsh criticisms of one another. Often people listen to a person's words, not in order to feel what the other person is trying to say and profit accordingly, but to find something to attack or to oppose. Nearly all the best things are hidden from those who start with this spirit. The real alternative is such a spirit of tenderness that we listen to one another as we like to be listened to, trying always to make the best interpretation we can and knowing that we are greatly in need of this kind of help. Most of the problems of modern Quakerism would be solved if the spirit of real tenderness could be consciously developed and widely demonstrated.

D.E.T.

farsighted planning, the hardest work, the highest courage, and the most complete fidelity to the main purpose.

Those who do the work will need to learn the art of patience with one another when things go slowly. They must find the secret of avoiding pettiness while suffering heartache, of continuous struggle without apparent progress, and of making sacrifices without immediate reward.

Jesus the Vine

If they do find the way dark and the trail sometimes becomes lost, it may reassure them to remember that they follow One, who trod the winepress alone. Saw His closest friends sleep when He was in His deepest agony. Heard one disciple deny Him with an oath and saw another deliberately sell Him for thirty pieces of silver.

If we, the members of our various local meetings expect to minister to persons in a successful manner we must have kindness, goodness, meekness, patience, endurance, courage, self-control and love for our fellow man.

In other words, our life and every day actions must be Christlike.

Jesus is the Vine—We are the branches. Every branch that beareth not fruit is taken away. No branch can bear fruit without the vine; therefore without Jesus we will accomplish nothing.

I want again to state the task of the Church. "It is to secure within individuals and society an ever increasing practice of the attitudes toward God and man that were revealed in the life and teachings of Jesus Christ."

Capital Punishment

London Yearly Meeting in session in May issued a statement on capital punishment, saying, in part: (We) welcome the bill now before the House of Commons for the removal of the death penalty for murder. We feel that we should at this time declare once again our unwavering opposition to capital punishment. The sanctity of human life is one of the fundamentals of a Christian society and can in no circumstances be set aside . . . The sanctioning by the state of the taking of human life has a debasing effect on the community and tends to produce the very brutality which it seeks to prevent."

Why No Disarmament Now?

(*Continued from page* 182)

U. S. Bases Outside

They do not feel that the military position of the Soviet is comparable to that of the United States. The most important Russian bases for a retaliation attack are within the boundaries of their country whereas for the United States the most important bases are outside its territory. Although the U.S. is offering permission to photograph the United States this does not mean that the Soviet would have freedom to photograph Iceland or Ireland or Spain or Pakistan or other nations where American airbases are located. Therefore, the Eisenhower inspection plan means that the U.S.S.R. would yield virtually all of the information about her bases, while the United States would in effect yield only a portion of the information about its installations, of which there are almost 950 outside the United States and some of them are the most important in terms of Soviet defense.

Nevertheless, the Russians expressed willingness to permit aerial inspection and photography over their country if the United States will make clear its intentions by agreeing to a substantial reduction of arms. By this the Soviet means that the United States and U.S.S.R. should reduce their forces from a maximum of four million in Russia and 2.8 million in the United States to ceilings as low as one million or 1.5 million for each country. This the United States is unwilling to do.

At the London Conference Governor Stassen made clear the American position on the size of armed forces. After the aerial inspection plan has been placed in successful operation this nation then would be willing to reduce its armed forces from 2.8 to 2.5 million with a similar ceiling for the Soviet. No reduction below this figure can be expected until certain political objectives are achieved, including the unification of Germany, and Korea, and the improvement of other tension areas. From the Russian point of view all these conditions appear to remove disarmament into a very uncertain future and appear to involve very small reduction of forces.

Indifference vs. Hunger

Although press reports on the London talks have been given space in magazines and newspapers, and also have been subjected to editorial comment, on the whole the tone of American public opinion has been one of mild indifference, or perhaps of understandable discouragement. There has been little expression of Christian opinion, and public affairs organizations have not felt that the question was presently of great moment. On the other hand one must fairly conclude that there is a deep and ever present hunger for peace in the unconscious thought of Americans everywhere and the evidence of this is found in the fact that the President's two pronouncements on disarmament brought his personal popularity to the highest level recorded at any time by our public opinion organizations.

The Real Block

Perhaps the real block to disarmament lies not in the United Nations Subcommittee, but rather in our failure to give effective and organized expression to the basic yearning of billions of men—American, European, Russian, African and others—that this world will remain permanently at peace, and for a minimum assurance that certain types of human aggression shall never again occur. As far as America is concerned this means that our government must seek eagerly not only for inspection but for disarmament as well. It must be a demand for disarmament of sufficient proportion to raise the hopes, even of our enemies, for lasting peace.

Finally it means that we must subject the whole development of nuclear tests and explosions to the searching light of moral law. In the East the Japanese Diet has adopted a unanimous resolution appealing to the morality of America not to explode atomic bombs outside its own territory. The largest Christian church, that of Rome, has appealed for a cessation of these tests. Other nations in Europe and Asia have appealed for the end of these experiments. How long can America run counter to the conscience of other men and expect to retain its moral leadership?

Samuel D. Marble

How is it possible that while every individual feels an urgent sense of responsibility for his most ordinary acts, the dreadful fact of war can evade the dominion of conscience?

Pope Pius XII

Correspondence

A Home for Oldsters

To the Editor:

I was very much interested in reading the current *American Friend* (May 17), the Education Issue. With our Secondary Schools and Colleges young Friends have a wonderful opportunity, and judging by the past I am sure the church will continue to do all it can for them. But how about the oldsters in our meeting, those who are sixty-five and beyond. Do we ever think of a Home for them such as other churches have? It might be well to give this some thought as we move on.

Bertha Day

Jonesboro, Indiana

* * *

Commends China Visit

To the Editor:

It was a real joy to read Gerald Bailey's "Friends Visit Mainland China" in the April 19 issue of *The American Friend.* The article recaptures some of that courage, challenge and dedicated sense of mission which characterized early Quakerism. Faith and Practice states, in part: "Since all men are children of one Father we are called on to love and respect all persons, to overcome evil with good, and to meet with positive good will those with whom we disagree."

It is beautifully significant that six British Friends can be an "instrument of peace" in our chaotic, atomic world, and that they found this visit a channel of their concern for service in the cause of reconciliation and peace-making.

Betty Pennock

Cambridge, Mass.

* * *

Three Years Meeting Plea

To the Editor:

The challenge of Herbert Huffman *(The American Friend,* April 5) to once again face forward as a Five Years Meeting speaks to a growing concern I have also had since our sessions last October. At that time I was glad for the progress we made in adopting most of the recommendations of our Committee on Reorganization. My own Yearly Meeting, however, did not feel we were ready for the proposed Three Years Meeting, and our delegation was therefore unanimous in their feeling that we should not adopt this phase of the Committee's report.

The reason for our position is pointed up by the actions of Iowa Yearly Meeting in 1954 and 1955. In 1954 after a summary of the Reorganization Committee's report was presented, we have this minute: "A discussion period followed with some favoring and some opposing the plan." In 1955 there was again considerable discussion on reorganization, but no definite action favoring or opposing the plan was taken.

As a member of a Yearly Meeting in which I have many deep roots, and in my official capacity as Clerk of this body of Friends, I will always respect the majority feelings and decisions on important matters, and seek to interpret such expressions in as fair and impartial a way as I know how. My own personal feeling, however, is that we should move forward into a Three Years Meeting as rapidly as possible. As one who has opportunity to associate with many key denominational leaders in the Minneapolis area I am well aware of our many shortcomings in efficiency as a congregationally governed denomination. The fact of a Three Years Meeting would certainly not solve all of our problems, but this pattern of organization would help meet many of our growing needs.

The Yearly Meeting organizational pattern is still sound, but if we are to move forward in our day, and present the claims of the Gospel as interpreted by Friends, we must recognize the need for a *strong national organization, with authority to build program and meet the needs of our society* in New England, Iowa, California and Africa and the other Yearly Meetings.

I hope we will sense the urgency of this concern, and encourage our Yearly Meetings to open the way for the staff of our Five Years Meeting to once again interpret the findings of our Committee on Reorganization, and report fully on the increased costs involved in a Three Years Meeting. If after such consideration Yearly Meetings take positive action for more frequent meetings, let us then all unite, and give our new organizational structure every opportunity to succeed, and meet the growing demands of a "Forward Look."

Richard P. Newby

Minneapolis, Minnesota

Conference on Race Relations

A call to the 1956 American Friends Conference on Race Relations will soon be sent out by the conference office in Washington D. C. It is expected that the group, which will meet at Wilmington College on Friday, August 31 through Monday, September 3, will be composed of Friends who feel a deep religious need to search for a right position in the field of human relations in our time. Approximately 150 participants will attend; allotments to Yearly Meetings will be based on size, special interest and geographical location.

The proposal for the conference originated with Baltimore Yearly Meeting. David H. Scull of Washington serves as chairman of the planning committee. Algie I. Newlin, Clerk of North Carolina Yearly Meeting will serve as Conference Chairman. Vice Chairmen will be Emmet Frazer of Richmond, Virginia; Clarence Pickett of Philadelphia; and Errol Elliott of Richmond, Indiana.

World Council Meeting

The annual meeting of the United States Conference for the World Council of Churches, held at Buck Hill Falls, Pennsylvania, in April, was attended by Alexander C. Purdy for the Five Years Meeting, J. Bernard Haviland representing Philadelphia Yearly Meeting, George Walton and Richmond Miller.

Alexander Purdy reports that 500 informal groups will be formed for discussion of "The Nature of the Unity We Seek," theme of the study conference sponsored by the World Council to be held at Oberlin College in September of 1957. A quite unexpected and widespread response has been evident, and Alexander Purdy expresses the hope that Friends will take their full part in these discussions. Alexander Purdy, T. Canby Jones and Richard Newby will represent Friends at the 1957 Conference at Oberlin.

It was announced that the third World Assembly of the World Council will probably be held in Ceylon in 1960.

Also presented at the annual conference were a report on Kirchentag, the five-day evangelistic rally to be held in August at Frankfurt am Main, Germany; a panel discussion by five of the American churchmen who recently travelled in Russia; and a report on the younger churches of Asia.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Elias Hicks, Quaker Liberal, by Bliss Forbush; Columbia University Press; 355 pages; $5.50. (Foreword by Frederick B. Tolles.)

Quietism, "unsuited for missionary conquest," the author says, produced this great missionary, who traveled over forty thousand miles from Canada and Maine to Virginia, reviving the Society of Friends. Stranded on an island in the St. Lawrence because the wind made the river too rough to cross, the Hicks party put up at the only house, with no place to sleep except on benches and the floor; "but having the best of company, peace of mind, and a firm trust in the divine blessing," Hicks later wrote in his *Journal*, "it kept us comfortable and pleasant." Five years later, at the age of sixty, he kept the pace and kept the peace with his young traveling companion, Stephen Grellet, as they visited every Quaker group in New York Yearly Meeting. Their temperaments and messages were poles apart: Hicks wanted to "promote a reformation;" Grellet to win "souls to Christ."

Readers are offered a moving narrative of the growth of a prophet in usually sensitive reaction to the society around him, from the Revolution past the War of 1812. From his first vision of the wren and the flame, reminiscent of Woolman and the robins, to the quiet years as an old Jericho farmer, before the Separation, his character unfolds as the servant of the united Society of Friends. Neither his own writings nor Wilbur's sound portrait, written in 1910, give so vivid an account.

Elias Hicks upheld the testimonies of peace and meditation, only to fail tragically when presented the opportunity to conciliate the divergent groups of reformers and Evangelicals. Here is the most detailed history of the Separation. Although the author is a "liberal," he points out not only the effects of "the aggressive influence" of English Evangelicals, as Rufus Jones put it, but also the tragic flaw of pride, combativeness and insensitivity in Hicks himself.

In addition, Bliss Forbush has shown how Hicks aided the New York Negro's transition from slavery and fostered education, all the while bearing a steady burden of family tragedy and building his own local religious fellowship. Friends of every persuasion will be touched by the action and passion, color, sound and sweet savor of this story about the outstanding American Quaker of the early Republic.

Thomas Bassett

Quaker Report on Russia

Meeting the Russians, a booklet prepared by the six American Friends who spent a month in the Soviet Union in June, 1955, has just been published by the American Friends Service Committee. Chapters on town life, country life, the frontier, education and religion in Russia, the background of the visit, and the story of the extra month spent by William B. Edgerton after the other five Friends had returned, are included in the report. Photographs of the Quaker visitors: Wroe Alderson, Stephen Cary, William Edgerton, Hugh Moore, Clarence Pickett and Eleanor Zelliot, are included. The booklet may be obtained at thirty-five cents a copy from any American Friends Service Committee office or the Friends Book and Supply House in Richmond, Indiana.

TO A DRAFTEE

They took the slender hand that held the brush
And brought forth jewelled paintings one by one,
Of desert's coral-brown and sunset's blush,
And in that artist's hand they placed a gun.
They took the boy who walked the hills alone,
And lived with woodland nature as a son,
Whose hand had never meanly thrown a stone,
And in that peaceful hand they placed a gun.
They took the boy whose quiet brain was keen,
Whose thoughts were clear and bright as morning sun,
And all that agile brain to them did mean
Was that the hand should surely hold a gun.

Warm hand, cold gun, behold the hot blood run!
Such pretty pictures painted with a gun!

Bet Bellows

LIGHT AND WORD

O Light without! man's feeble light within,
Uncomprehended by the dark;
Had he but tended that faint spark
Devotedly, how radiant it might have been!
O Word without! how it doth yearn within
The soul's unsounded depths, until,
Until to God man yields his will;
When more he'll be, than ever he hath been!

Emma Wendt

EVENING PRAYER

Silently I sit and listen
In this tranquil end of day;
"Hush", I hear the Master calling,
"Come, my dear ones, let us pray."

In this peaceful interlude
My whole being feels the thrill
Of the Christ abiding near,
And His blessing "Peace be still."

Silently I sit and listen;
Music fills my soul tonight;
Heaven's faithful, peaceful music
Gives me rest till dawn's new light.

Harold A. Schulz

MINE IS A HOUSE

Mine is a house of my building
To hurt or a sweet content,
To happiness through the morning
Or sorrow when day is spent.

I can square my house to a friendship,
Or circle a cloudy day,
By the way I plumb and level
The thoughts that are mine each day.

Mary Gustafson

Friends International Work Camp

(Photo on cover page)

The International Work Camp at Kaimosi, Kenya Colony, has settled into a fairly definite pattern of day-to-day living and work. Donald Vorhees and Ralph Way arrived in Kaimosi in February and were joined by Rupert Barns, a young Englishman who was already in Africa and who offered his services as a short-term camper. These three men employed their time during February in creating a large vegetable garden for the use of the campers and the Hospital.

In March the building program got under way. Plans were laid out for the first TB cottage in the TB project. It is 22X28 ft. in size, with two bedrooms and one other large room. The roof is to be of asbestos sheeting. On March 26 they poured the foundation for the house. The following day they arranged their cement mixer and vibrating table under a shelter constructed especially for the block-making. They are able to make about 100 blocks in four hours. They have found that it is best to make a quantity of blocks ahead so that the blocks can have at least two weeks to cure, and harden before using. Because of the heavy frequent rains at Kaimosi the concrete takes much longer to harden than in America. When the blocks get wet every day they have no chance to get completely dry and consequently stay soft for a long time. The campers report that this is actually an advantage in the end, for concrete finally becomes harder if time is taken for the hardening process.

The men laid a pipe line from the Hospital to the location of the TB cottages some 300 feet away. In March, too, they moved into the comfortable house vacated by the Rothe family when they moved into their newly completed house. Four Africans joined the camp for a three-month period, and more space was required than had been available in the small building the campers were occupying.

In April the campers laid blocks up to the floor level of the first cottage and poured the floor. One African at a time is helping Vorhees and Way lay blocks, so as to learn the whole building process. The rest of the men make blocks and haul sand and gravel. The work is moving rapidly now, and the second cottage will be staked out soon.

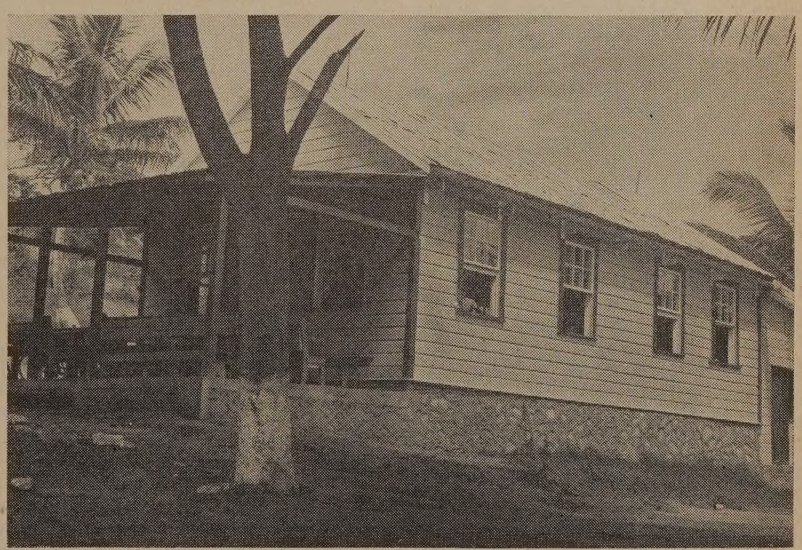
The campers rented the Agricultural Department tractor, which has a grader blade attachment, and made a road. The road goes from the main road through the TB location and serves as a rear entrance to the Hospital. The total length of the road is about one quarter of a mile.

With all these strenuous activities the campers have to take time out to do their cooking, laundry and houshehold duties. Don Vorhees is chief cook, but the others help him. The Africans have learned to cook and eat some simple Western-type foods and the campers all eat a great deal of posho (cornmeal mush) which is the main diet of the Africans.

In the early summer a Danish appointee, Sven Rasmussen, will join the camp, bringing the number of nationalities engaged in the project up to four.

The campers are equipping themselves with sleeping bags so that they can spend a good many of their week-ends in communities where there are Friends meetings, attending the services for worship and visiting in the homes of the African Friends.

Charles Brown, who was a Junior at Haverford College last year, left New York by air June 5 for Kaimosi, where he will spend two and a half months as a volunteer in the Friends International Work Camp. He is paying his own expenses. He is the son of the Reverend C. Victor Brown, pastor of the First Congregational Church of New Milford, Conn.



FRIENDSTOWN MEETING HOUSE, JAMAICA

Most of our Friends Meetings in Jamaica are rural meetings. Above is pictured the Friends Meeting House located at Friendstown, not many miles from Highgate. Friendstown is a housing unit sponsored by Dorothea Simmons, a benevolent English Friend who spent many years of her life in Jamaica and who gave the land for the housing unit. The old Orange Hill Meeting House, which accommodated a school as well as the meeting, was moved in 1955 from its former location to Friendstown. It was placed upon a good stone foundation, was remodeled and painted. A roomy porch was added at the front. The meeting is now called "Friendstown," but the school retains the name of "Orange Hill." The school is supported by the government, which pays rent to Jamaica Yearly Meeting for the use of the building.

Zephaniah Cunningham has oversight of the school as well as the pastoral care of the Meeting. There is a loyal congregation of Friends. There are 75 pupils in the school, and as the picture shows they overflow the room and find space on the pleasant porch. The teacher of the school occupies the nearby hill-top cottage which was formerly the home of Alice Kennedy. On Sunday mornings many of the school children flock in to Sunday School.

The Sunday School Lesson

Prepared by Harold N. Tollefson

July 8

Jesus Is The Son of God

Hebrews 1:1-2:8, 6:1-3

It is not clear whether the book we are studying was written to a group of Jewish Christians or Gentiles who were familiar with the Greek translations of the Old Testament and the Jewish concepts of angels, the Law, ceremonials and the like. We may assume that it was generally believed that God revealed himself through the visits of angels to Abraham, Noah, Daniel and others. Their message was definite, their decisions final (Heb. 2:2). Therefore a concept of angels developed that approached adoration and a relationship close to God Himself. Jacob refers to the "Angel which redeemed me" in Genesis 48. Jesus said that "their angels do always behold the face of my Father" in Matthew 18:10.

Knowing all of this the opening chapter of Hebrews presents Jesus as a personification of God, and not a messenger *from* God. The exalted position of the angel at no point identifies the angel as other than a messenger of God. The passages from the Scriptures (Old Testament to us!) form a background against which the higher relationship of Jesus is portrayed.

The knowledge of the Law, observance of the Festivals, acquaintance with the dramatic history of the Israelites, the messages of the Prophets, the exalted songs of the Poets from the religious foundation that would be difficult to exceed, unless the new revelation was superior in every point. This new revelation is vividly portrayed in the book of Hebrews. Even the exalted position of angels yields to the superior one, that of the Son.

We should know that angels are created beings whose status does not change, and whose relationship is that of a servant. Human beings do not became "angels" after death. The writer quotes from David. "thou madest him a little lower than the angels; thou crownest him with glory and honor." By becoming man, Jesus was able to fuse divinity and humanity into one sublime whole. He was no less the Son of God by becoming the Son of Man, and opened the way by which man became a partaker of the divine nature. We waste time to argue the divinity of Christ; nineteen centuries' experience confirms it.

Why all this discussion about angels? Because we tend to stop searching for God when we have discovered his messengers, or message. It is pleasurable to read the Christmas story, but the angels almost outshine the Babe in the manger! We do not dismiss the angels as no longer necessary, nor neglect to understand the Law, Prophets, and the other writings, but realize that they are means to an end—to make clearer the full revelation of God in His Son. Ritual, sacrifices, words are all inadequate; the personification is the Supreme Revelation.

Growth is essential in any living organism. It is vital to us in our spiritual development, that we go beyond the "first principles of the doctrine of Christ." The building blocks of childhood, with their A. B. C.'s and 1, 2, 3 markings, are not adequate to solve the problems of arithmetic or translate the Latin classics. We do not discard them, but add to them greater knowledge and understanding. J. B. Phillips translates Hebrews 6:1 as follows: "Let us leave behind the elementary teaching about Christ and go forward to adult understanding. Let us not lay over and over again the foundation truths."

Questions: Did the coming of Jesus make "angelic visitations" unnecessary? Can you tell some one else what you mean by "Son of God" and "Son of Man" with reference to Jesus? What makes a "mature Christian"?

July 15

Jesus Is Saviour of Men

Heb. 2:9-5:14

Last week we considered the exalted position of Jesus as the Son of God, with the angels as a "frame of reference." These exalted beings serve only to emphasize the underlying love for mankind that prompted God to send His Son into the world, thereby reconciling man to Himself. It is reasonable to suggest that we respond most willingly to those who have had similar experiences to our own, and pass through the disappointments, failures, successes and daily tasks that surround each of us. No angelic personage, no creature from another world, can "speak to our condition." Knowing all of this, God identified himself with man in his humblest form and in his most responsive environment—a child in Bethlehem.

The writer continues his portrayal of Jesus, deliberately bypassing the angelic possibilities and lifting up man's highest office, that of the High Priest for the people of Israel. A careful reading of Exodus 28 and 29 will give you a clearer concept of the exalted position and great responsibility of the High Priest. In his hands was the power of life and death, a mediator between man and his God, a representative for his people before the Ruler of the universe.

The allusion to a "house" is also significant. To the Jewish people the "house" was vitally important. It refers, of course, to the family relationship, and every man's inheritance hung on his ability to trace his ancestry through unbroken generations. There was no one at the trial of Jesus before Pilate who could bear witness to his ancestry, no one to "declare his generation." We have here (3:5, 6) the creation of a new "house", more familiarly known as the "household of faith." There is a distinction, however, between the former "house" and the new "house". The first bears the relationship of a servant; the second, that of a family.

We may ask, "Who belongs to this new house?" Because it is a spiritual house, and not dependent upon physical ancestries, we may erase all lines and say simply, "He who has faith, and continues in it." There is always the hazard of familiarity, the ready response with chosen texts that we have learned "by heart." Sometimes we assume that we have received all that God has for us when we acknowledge Jesus as Saviour and Lord as He is portrayed in this epistle and others. The "hardening of the heart" may come from lack of vision, self-centeredness, contentment, as well as deliberate rebellion against the disciplines of the Christian life. It is prevented if we "hold our first confidence firm to the end. "It is a daily experience of God, nurtured and enlarged by study, meditation and application of truth.

Questions: Are you familiar with the Old Testament references given in the book of Hebrews? Does your Sunday School class period meet your need, or should there be additional periods of discussion?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Xen Harvey, pastor of the Fairmount Friends Meeting in Indiana for the past seven years, has resigned to become pastor of the Plainfield Meeting, southwest of Indianapolis. He and his family will move to Plainfield, a rapidly growing city, around September 1.

* * *

John Fletcher of Minneapolis, Minnesota, has accepted a call to serve as pastor of Knoxville Friends Meeting in Tennessee. He will take up that service about July 1. Keith Kirk, pastor of the Friends Meeting in Carmel, Indiana, conducted a week of evangelistic meetings at Knoxville in May.

* * *

Harry and Leona Nerhood of Whittier First Friends Church in California will start on a world tour in July. Heading westward, they will travel in Asia, the Middle East and Europe, with a tentative plan to spend two weeks in Russia before returning to California in July of next year.

* * *

News has been received of the death of the son-in-law of Elfrida Vipont Foulds, English Quaker author who travelled and spoke widely in America last year. Richard Robson, Development-Officer under the Ministry of Commerce, Industry and Supply in the Sudanese Government, was killed in a car accident at El Obid in the Sudan. He is survived by Carolyn Foulds Robinson and their small daughter, Cressida.

* * *

Homer and Mabel Cary Coppock of Richmond, Indiana, will celebrate their fiftieth wedding anniversary on Sunday, June 24, with an open house in the afternoon at Quaker Hill. They were married near Glens Falls, New York, and have been active in many Friends activities all through the years. Homer Coppock served recently as chairman of the Program Committee for the 1955 Five Years Meeting.

* * *

Dorothy Pitman is en route to the Friends Africa Mission in Kaimosi, Kenya, after her year's furlough in this country. She and the jeep she is taking back to the field landed in France on May 1. She drove the jeep to Paris, stopping at the Friends Centre there, and then on to Marsailles. She and the jeep then sailed to Mombassa, arriving there May 17. Dorothy Pitman has been with the educational department of the Kaimosi Mission since 1943.

* * *

Orlando Friends are planning to build a Meetinghouse. This will be the second Friends Meetinghouse to be built in Florida, the first having been erected by St. Petersburg Friends in the early forties. More than fifty-five years have elapsed since a small group of Friends met in a private home in Orlando. The foundations for the Meetinghouse have now been laid, and the Friends expect to worship in their own Meetinghouse in a few months. Alex C. Robinson is Clerk of the Orlando Meeting.

* * *

Four persons have been named to overseas work for the American Friends Service Committee. Mary Lee Nicholson of Detroit, Michigan, will be program director at the Mittelhof Neighborhood Center in Berlin. Donald Gene Bundy of Adena, Ohio, will serve as assistant to the field director in Korea. Rosalind J. Kennedy of Oberlin, Ohio, will begin work about September 1 as a secretary in the Japan program. Her fiance, Eldon G. Kenworthy, of Arcadia, California, will also begin work with the Japan program in the fall.

* * *

"The Big Lie About Moderate Drinking," a reprint from the magazine *Pageant*, was included with a recent weekly mailing of *The Marion Friend*, published by First Friends in Marion, Indiana. The 16 page article contains a popularly-written, devastating analysis of what alcohol does to mind and body. Similar materials for inclusion with church bulletins can be obtained at small cost from the Board on Peace and Social Concerns, 101 Quaker Hill Drive, Richmond, Indiana.

* * *

Francis Clark Brown, who has served the Friends Meeting at West Milton, Ohio, for the past four years, will begin service as pastor of the New London Friends Meeting in Indiana September 1. Clyde and Lena Watson, who came out of retirement to serve as pastors of the New London Meeting, plan to retire once more. Francis and Helen Brown have served in a number of Friends Meetings in the midwest. He is known as an artist as well as a minister. Their son Norman will enter Earlham College this fall.

* * *

Wabash Friends Meeting in Indiana is beginning its second year of radio broadcasting. The Meeting buys an hour of time on Sunday afternoon. The first fifteen minutes of the hour are devoted to a broad coverage of Religion in the News, edited and delivered by the pastor of the Meeting, Lewis Savage. The remaining forty-five minutes consists of a taped recording of the morning worship service at Wabash. The broadcast is over Wabash Station WARU and reaches fifty to seventy miles in each direction from Wabash.

* * *

Francis D. Hole of Madison, Wisconsin, writes that seven Friends, a Unitarian and a Methodist in that area fasted from one to two days in protest of the H bomb tests. A telegram was sent to President Eisenhower informing him of the fast and the conviction of the participants that truth, humanity and religion demanded the cessation of the tests. The fasts were given some publicity and Francis Hole commented, "Total strangers in the community surprised us with constructive responses."

* * *

Irving Parker, a Friends University graduate and widely travelled Friend, has recently been appointed to the Accounting Department of Earlham College. Most recently a member of the Evanston Friends Meeting, he was an active Friend in New York and at Fisk University before that. He has spent five years in China as a missionary for the Methodist Board, and six years in Egypt with the American University. He and Gladys Worley Parker moved to Richmond this spring to begin work with the college.

* * *

Thirty-two Friends, Wider Quaker Fellowship members and other seekers met at Woolman Hill, Deerfield, Massachusetts, May 11-13 at a conference sponsored by the Friends World Committee and the Wider Quaker Fellowship. Faculty members were Alexander C. Purdy, George Selleck, Howard Brinton, Mildred Young, and Cornelius Kruse. The general topic was "The Nurture of Our Spiritual Life." It was felt that such a gathering as this was helpful as a time of sharing between those who are seeking and new to the Quaker faith and those of more experience in an effort to strengthen our private and corporate religious life.

* * *

The Kickapoo Friends Center Workcamp, to be held July 8-August 3 under the sponsorship of the Youth Department of the Five Years Meeting, will be guided by Wilmer and Becky Henderson Stratton. Workcampers registered to date include Mary Jane Jeffers, Patricia Mae Hadley, John White, and four boys from Jericho Friends Meeting in Indiana, Merrill Hinshaw, Ronald Hinshaw, David Brumfield and Kent Peacock. Young Friends interested in this work-camp

among Indians in Oklahoma should write the Youth Department at 101 Quaker Hill Drive, Richmond, Indiana.

* * *

Levinus Painter, who retired in June as minister of the Collins, New York, Friends Meeting, leaves New York on the Queen Elizabeth on June 27 for an eight months' tour of Friends activities abroad. He will spend a week in London before flying to Africa. He will spend four months in Africa, much of it at the Friends Africa Mission in Kaimosi. Before returning to America in February, he will visit in Beirut, Ramallah, Turkey and Greece. We hope to print reports from Levinus Painter as he visits the various centers of Friends abroad.

* * *

May 6 was Extension Day for Fairborn Friends Meeting, the new Meeting near Dayton, Ohio, begun and sponsored by Indiana Yearly Meeting. Open house at the parsonage of Bartram Shields and his family, a tour to the YMCA where Fairborn Friends are now meeting, and a supper meeting prepared by the Presbyterian women of the community as a goodwill gesture were part of the observance. A campaign for funds to build a church in Fairborn will be underway soon. Over 100 representative members of Indiana Yearly Meeting went to Fairborn on Extension Day to consider the future work there.

* * *

Isaac E. Woodard of Indianapolis, prominent Friend in local and Five Years Meeting circles, was one of three to receive an honorary degree at Earlham College this June. A vice-president of the Earlham board of trustees, Isaac Woodard was graduated from Earlham in 1904. He was born in Richmond in a home now on the site of Quaker Hill. Another Friend, Amos J. Peaslee, lawyer and ambassador now under appointment by President Eisenhower to work with Harold Stassen on the disarmament program, was awarded an honorary Doctor of Laws degree at the commencement service.

* * *

A school for prospective Friends ministers will be conducted by Indiana and Western Yearly Meetings in Amboy, Indiana, June 18-30. About sixteen ministerial students and instructors will be in attendance. The two instructors are David Henley, Dean of Earlham College, and Robert Cope, pastor of the Whittier Friends Meeting in California. Housing for the students will be in Amboy Friends' homes, and the Amboy Society of Friends Women will provide noon and evening meals. The students will teach the adult Sunday School classes on June 24 and Robert Cope will speak in the morning worship service.

* * *

Ray Newton's 29 years of creative leadership in the American Friends Service Committee were recognized at the A.F.S.C. spring meeting held May 12 in Plymouth Meeting, Penna. Reports at the meeting emphasized some of the A.F.S.C. programs which Ray Newton was largely responsible for organizing: international student seminars, Mexico-El Salvador projects, high school and college work, institutes of international relations, community peace education, Friends Peace Service, and work camps. At the meeting, Ray Newton described his plans for a new venture to encourage greater interest in world affairs among farmers. Ray Newton will retire from the American Friends Service Committee on June 30.

* * *

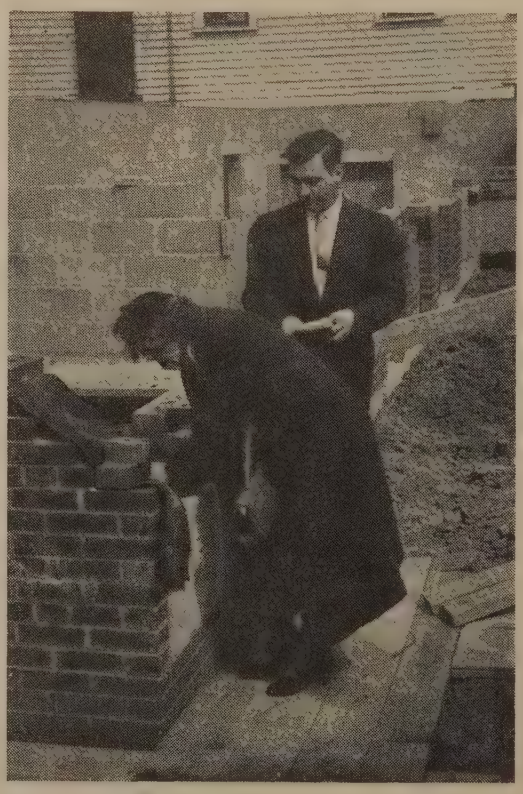
William B. Edgerton of State College, Penna., who was one of the six Quakers visiting Russia in 1955, has been invited to serve as an interpreter during part of the visit of eight clergymen from the Soviet Union here in the United States. They were to arrive June 2, staying ten days as guests of the National Council of Churches. Five Baptists from the Soviet Union have also been travelling in this country as guests of American Baptists. Five of the Friends who had travelled in Russia, Clarence Pickett, Steve Cary, Hugh Moore, William Edgerton and Eleanor Zelliot, met with these Russian Baptists and several American Baptists in Washington on May 21.

* * *

Minneapolis Friends Meeting held a week-end camp for all members and friends of the Meeting on June 2 and 3 at Camp Tipi Wakan on Lake Minnetonka. Sunday morning meeting for worship on June 3 was held at the camp. This summer, Richard Newby, pastor of the Meeting, and his wife and children will live at Pendle Hill Summer School at Wallingford, Pennsylvania, while Richard Newby participates in the Friends Leadership Study Tour. DeWitt Foster, retired Friends Minister from Centerville, Iowa, will be the guest minister during Richard Newby's absence. The Minneapolis Meeting was recently written up in the *Friends Journal* as "Minneapolis' Unique Meeting" in an article by Frank P. Donovan, Jr.

* * *

Missionaries returning on furlough this summer are Louis and Shirley Lock, John and Julia Retherford, Edith Ratcliff and Helen Fletcher of the Friends Africa Mission, and Delbert and Julia Reynolds from the Ramallah Friends Schools in Jordan. The Locks will attend New England, New York and North Carolina Yearly Meetings. Everett and Ruth Kellum, who have done visitation work all through their furlough year, will repre-



CORNERSTONE LAYING AT VALLEY MILLS

Dora Littler, senior member of Valley Mills Friends Meeting near Indianapolis, Ind., places a list of members in the cornerstone of the educational wing on Easter Sunday. Harold Smuck, minister, looks on. Now nearing completion, the new addition will house seven Sunday School classrooms, a kitchen and an office.

sent the Board of Missions at Nebraska Yearly Meeting. Other Yearly Meetings will be visited also by various representatives from the mission fields. Delbert and Julia Reynolds will attend the National Conference of the United Society of Friends Women, to be held in Wilmington, Ohio, in October.

* * *

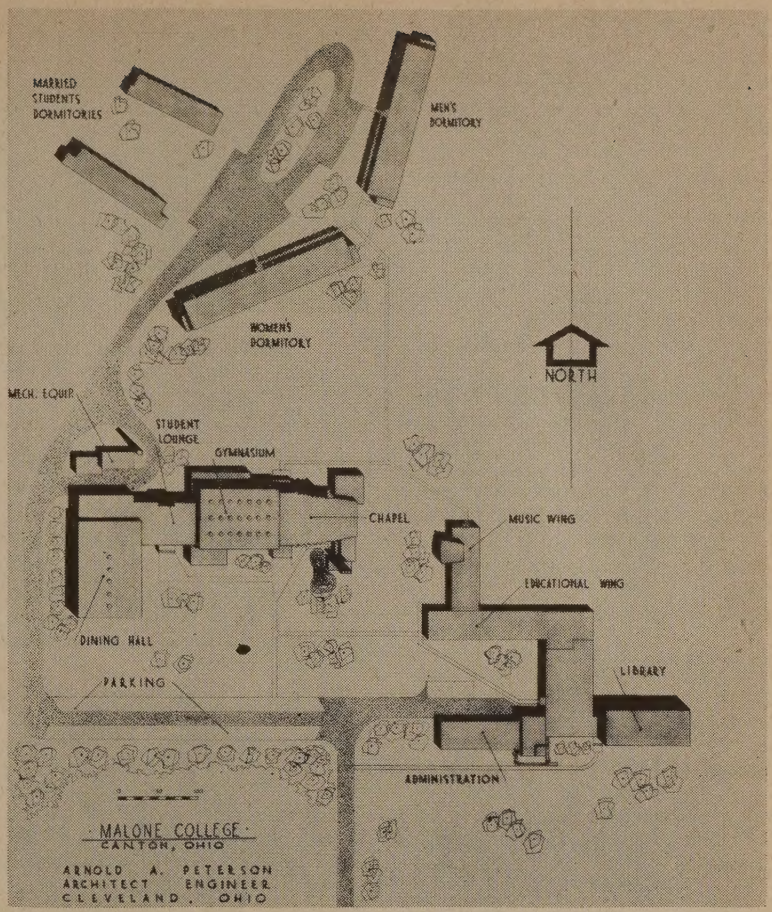
A National Council of Church Men for Church Colleges has recently been organized by United Church Men and the Department of Institutions of the Commission on Christian Education of the National Council of Churches. President Thomas E. Jones of Earlham College attended the New York meeting which set up the new organization, and has written that it was, in his judgment, a history-making meeting. The United Church Men's convention to be held in Cleveland September 14-16, which is being held on the theme, "You Shall Be My Witnesses," is expected to recognize the role of the Christian college in the church life of America, and the place of church men as individuals in matching the new interest shown in private and church-related colleges by corporate industry.

* * *

A. Douglas Oliver of Philadelphia has just returned from a trip to the Lebanon to inspect the damage done by earthquake to the Oliver Orphanages at Ras-el-Metn, named after his parents, Daniel and Emily Oliver. The March earthquake rendered the orphanage buildings unfit for habitation. The walls are cracked down into the foundation, and the buildings will have to be torn down and rebuilt. None of the children were injured, and they now are temporarily housed in old buildings and tents. Boutrus Khoury, director of the Orphanages, has travelled widely in this country. Douglas Oliver reports that his spirit is splendid and contributes to the excellent morale of the orphan children. Plans for new orphanage buildings, with vocational training added to the program of the school, are now under consideration.

* * *

A course on "The Dead Sea Scrolls" is one of three new courses in religion offered in the summer or fall terms at Wilmington College. Taught by T. Canby Jones, the Dead Sea Scrolls course is one of five given by the Department of Religion and Philosophy in the fall. Canby Jones, Russell E. Rees of the Board of Christian Education of the Five Years Meeting and William Cleveland of George School in Pennsylvania will teach in the field, Russell Rees to offer a six weeks evening course on Bible in the fall and William Cleveland to teach one of the summer courses. A new appointment at Wilmington is that of Dr. Clair F. Littell, professor emeritus of Cornell College, who will serve as visiting professor of political science and history at Wilmington in the absence of Warren Griffiths next year with the Friends Committee on National Legislation.



The proposed campus of Malone College, the successor to Cleveland Bible College, is shown above. The new College will be in Canton, Ohio, and it is expected that Ohio Yearly Meeting of Friends (Damascus) will convene there, upon its completion. The present buildings of the College in Cleveland will be occupied until the new buildings are completed. The College is forced to move because of plans for a freeway to be built on a portion of its campus. The new buildings will be erected on a fifty-four acre tract. All buildings are one story except for the dormitories.

* * *

On March 28, several members of the staff of Friends Africa Mission gathered at the railroad station at Kisumu, Kenya, to bid "bon voyage" to Onni and Lulu Rauha and little Taru, our friends from Finland who have served faithfully for four years for the American Friends Board of Missions. The first part of their term was served at the Friends Schools in Ramallah, Jordan. Onni taught science at the Friends Boys Schools and Lulu, Home Economics at Friends Girls Schools. As soon as the way opened for them to proceed to Africa they travelled on to Kaimosi and served for three years in Friends Africa Mission. Onni was Headmaster of the Secondary School for Boys and Lulu taught in the Girls Boarding School. Onni Rauha took many of the photographs of Friends work in Africa that have been used in this journal. They returned now to do educational work in Finland. The prayerful good wishes of the staff of the Friends Mission at Kaimosi attend them on their way.

* * *

Elmore Jackson, director of the Quaker Program at the United Nations, returned in late April from a trip to Jordan and the Middle East. He went to Jordan with Paul Johnson, where both reviewed the events in Jordan which resulted in the destruction of the American Friends Service Committee project there and discussed next steps with Jordanian authorities. While in the area, they attended the Near East Yearly Meeting in Brummana, Lebanon.

Friendly Fellowship

POUGHKEEPSIE, NEW YORK—The Religious Education Committee of the Poughkeepsie Friends Meeting sponsored a hobby show at the Meetinghouse recently. The many exhibits, which included subjects from photography to electronics to sewing, were made and shown by individuals, the youngest being three years old, the oldest eighty-seven. Poughkeepsie Meeting also served as host to the Representative Committee of New York Yearly Meeting on May 19.

Selma Sheldon

* * *

PLAINVIEW, NEBRASKA—Mahlon L. Macy, central regional director of the National Association of Evangelicals, conducted revival services at Plainview April 22 through May 2. Another event at the Plainview Church was "Bible Sunday," when 26 Bibles of different ages, sizes, shapes, tongues and translations were on display at Sunday School. Pastor at Plainview is Roscoe B. Townsend.

* * *

WINCHESTER, INDIANA—Winchester Quarterly Meeting met in Muncie in May with Errol T. Elliott bringing the message.

Robert and Marian Morris, former pastors of Poplar Run Meeting, near Winchester, returned May 20 and gave a very worthwhile message on missionary stewardship.

Tycia Lamb

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JONESBORO, INDIANA—At a recent Sunday morning worship service, Jonesboro Friends were privileged to hear Richard Simons of Marion, Indiana, speak on Heifer Project, Inc. He gave his listeners a newspaper man's evaluation of this and similar approaches to world peace. He said that such personal contacts not only raise the recipient's morale but also give him a spiritual uplift that group contacts cannot always do successfully.

Edna Baskett of the Meeting, who, last year, served so efficiently as Chairman of Migrant Work in the Grant County Council of Church Women, is making plans to receive the migrants upon their return early in June. Last season approximately 850 migrants worked the tomato crop in Grant County. The chairman is ably assisted by a committee of pastors and lay persons representing several denominations who help to carry on a recreational and educational program in the migrant camps, with a spiritual emphasis.

During the week of March 11-18, Raymond Breaker, pastor of Anderson Friends Meeting, held special services for Jonesboro Friends. His messages were direct and challenging and the consensus of opinion is that the Meeting is on a much higher spiritual level than before his coming. The large Youth Choir brought special music each night.

Miriam Jay

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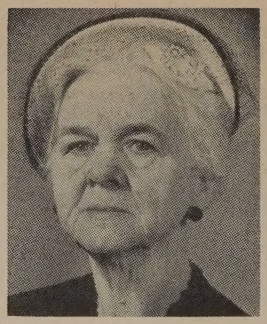
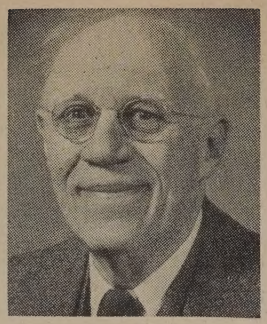
INDIANAPOLIS, INDIANA—The kitchen in the parsonage at Second Friends in Indianapolis has been completed and the downstairs redecorated.

The film, "The Courageous Mr. Penn" was shown at the church recently. A guest speaker from the Anti-Saloon League was with us in January. Charles Bell, a member, has installed a record player and tower amplifier in our Meetinghouse and the beautiful music is enjoyed by the entire neighborhood. Our midweek meetings have been unusually interesting and we are studying the Book of Acts, with everyone taking part. Allen and Izetta Reynolds are ministers of the Second Friends Meeting.

Bernice Baer





JAMES AND BESSIE MENDENHALL

James and Bessie Mendenhall celebrated their Golden Wedding on April 21 at their home in Lavonia, Michigan. They are outstanding leaders in the Friends Church of Detroit which they were instrumental in founding and have generously and tenderly guided through the past thirty-eight years. They met in Muncie, Indiana, where they were charter members of the Golden Band class at Friends Memorial Church. James Mendenhall is an officer of the Great Lakes Foundry Sand Company of Detroit.

Near East Yearly Meeting

Near East Yearly Meeting of Friends was held April 6-9 in Brummana. Friends from Jordan and Lebanon gathered together, with visitors from Turkey, the United States and England. Their Yearly Meeting message reads, in part: "We were very conscious that meeting as we do in a political situation which fills the air with anxiety, and a sense of insecurity, only the "peace that passeth all understanding" can keep us serene . . . We heard news of work for the million Arab displaced persons, and we were deeply concerned as to how grave the condition was of all, but especially of the adolescents and young people, who could still remember vividly their homes, and were growing up in a mood of bitterness and revolt, and open to all propaganda encouraging hate and rebellion. . . A message was given reminding us that worship is not based upon silence, but on attentive and expectant waiting on God."

Emil Cortas, Clerk
A. Herbert Dobbing, Rec. Clerk

Nairobi Meeting

On June 4 and 5 there was a meeting in Nairobi, Kenya, of representatives of Madagascar and Pemba Yearly Meetings and representatives of the East Africa Yearly Meeting. Ranjit Chetsingh met with these representatives. Madagascar Friends present were to be Andrianaly and Ramarovahoaka. Charles Ferej was to represent Pemba Yearly Meeting and Benjamin NGaira, among others, East Africa Yearly Meeting. The Friends World Committee has asked that we publish the message sent by Errol T. Elliott as Chairman of the Friends World Committee to this group as they met:

"The meeting which you are having will, I think, be historic in the work of the Society of Friends. It is not wholly unlike those meetings of small groups of concerned Christians that met in Asia Minor as the new Christian fellowship spread from East to West and became the Christian Church. I am sure we are not overawed with the many conferences large and small among Friends, but we do have great faith in small beginnings seriously undertaken.

"There is something especially new and significant in your meeting, as representatives of your respective areas come together in the common uniting fellowship of Christ. Your meeting has come "in the fulness of time," at the beginning of what now appears to be a new era for Friends.

"We are reminded by your gathering of the important contribution which the Africa-Asia area of Friends has to make Who can tell at this point in our history what measure of significance this turn in our road may have? I hope that Friends elsewhere may give attention to what you may have to say to us."

If I could be born again today, I would choose to be born a black African.

Father Trevor Huddleston

BIRTHS

BRADLEY—To William and Sharon Hawley Bradley of Kokomo, Indiana, a daughter, Vicki Lynn, on March 20.

LAWSON—To Wilbert and Helen Hooker Lawson of Kokomo, Indiana, a daughter, Elizabeth Louise, on April 15.

ROBERTSON—To Conrad and Peggy Wyrick Robertson of Russiaville Friends Meeting, Indiana, a son, Curtis Dowd Robertson, on March 24.

DEATHS

BAKER—Ethel P. Baker, on May 11, at Millbrook, New York, aged sixty-eight. She was a member of the Nine Partners Monthly Meeting in Millbrook and was an elder of that Meeting for some time. Throughout the years of a varied life she was steadfast in her faith and trust in her Heavenly Father. She was the widow of George D. Baker, who died in 1948.

* * *

FERGUSON—Jesse M. Ferguson, on Apr. 6, at Marshalltown, Iowa, aged seventy-nine. Born June 11, 1876 on a farm east of Marshalltown, he was the son of Carver and Lucy Taft Ferguson. He received his education in the rural schools and the LeGrand Friends Academy. On January 1, 1902 he married Maude Newton, and farmed near Marshalltown. Jesse Ferguson was an active member of the Friends Church, serving as a trustee at the time of his death. Surviving are his widow; two daughters, Carol Frazer of Iowa City and Ardelle Cope of Whittier, California; a son, Eldon Ferguson of Des Moines; eight grandchildren; two great-grandchildren; and two sisters, Carrie Plummer of Denver and Bessie Collins of Salem. Preceding him in death were a brother, Eric, and a sister, Mrs. Charles Beane. Services were held in charge of Wayne C. Allman. Burial was in Riverside Cemetery.

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PEMBERTON—Bertha Pemberton, on May 8, at her home in Marshalltown, Iowa, aged ninety-nine. She was born in Rolda, Norway, April 7, 1857, the daughter of Helge and Britta Gryting Mayhews. The family came to the United States in 1867 and settled near LeGrand in the Stavanger community. After the death of her parents she was reared in the Jesse Pemberton home at Hartland. She was married August 18, 1874 to Enos E. Pemberton, who died in 1916. Bertha Pemberton was a life-long member of the Society of Friends. Survivors include two children, Clinton R. of Albion and Mrs. A. L. Sheldon, who made her home with her in Marshalltown; fourteen grandchildren; thirty-five great grandchildren; ten great-great grandchildren; and a brother, Tory Mayhews of Marshalltown. Two children, Mrs. A. D. Miller of Grinnell and Verlon Pemberton of Whittier, California, preceded her in death. Services were held with Wayne Allman in charge. Burial was in the Hartland Cemetery.

* * *

WILDMAN—Edward Embree Wildman, on May 6, in his 82nd year, as he returned from Meeting at Moorestown, New Jersey. A birthright member of Friends in the Green Plain Meeting at Selma, Ohio, where his childhood was spent, he had been a teacher for more than forty years, first at Westtown a short time and then in the public high schools of Philadelphia. During those years he was closely associated with life at Pocono Manor in the summertime. He was an elder of Twelfth Street Meeting until the recent removal of his certificate of membership to Moorestown Meeting. His wife, Bertha Otis Wildman; a daughter, Margaret Webster at West Lafayette, Indiana; a son, Dr. Edward D. Wildman at Moorestown, N. J.; and seven grandchildren survive.

* * *

WILLIAMS—Thomas Elwood Williams, on April 19, in Canandaigua, New York, aged eighty-six. Thomas Williams was given his letter of ministry in his native state of Kansas, and in the early 1900's was minister of the Farmington Friends Church in New York. He served as a minister in several meetings in New York and Kansas. After his retirement, he lived near Farmington and acted as substitute minister on many occasions. Surviving are his wife, Elizabeth M. Williams of Farmington; three sons, Randle of Florida, Howard of Huntsville, Arkansas, and Bevan of Hudson Falls, N. Y.; and several grandchildren. Services were held in Farmington with Richard Faux officiating. Interment was in Cottonwood Cemetery, Emporia, Kans.

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ADELBERT MASON, *Director of Admissions*
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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a. m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Central City, Nebraska—Church School 10 a.m. Meeting for worship 11 a.m. Lindley Cook, minister. Herbert Watson, clerk.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lortoh Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, 8090 Cornell Road, Sharonville, Ohio; Phone (Cinti) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina, Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Herbert E. Bowles, 5002 Maunalani Circle. Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at White Cross Guild Center, 1701 N. Senate Ave., 9:15-10:15 a.m. — "Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister. RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 10 a.m. during July and August. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m.. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 8-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed. 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m.. Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazeltor. Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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